AN

ACCOUNT

Of what happened in the

KINGDOM

OF

SWEDEN

In the Years 1669, and 1670.

In Relation to the Perſons that were accuſed

For

Witches:

AND

TRIED and EXECUTED

By the King's Command.

Printed at firſt in the *Swediſh* Dialect by Authority, and then Tranſlated into divers other Languages; and now, upon the requeſt of ſome Friends, done into Engliſh.

By *Anthony Horneck* Preacher at the *Savoy*.

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THE TRANSLATORS PREFACE TO THE READER.

Shewing, what Credit may be given to the Matter of Fact related in the enſuing Narrative.

THat we are to believe nothing but what we have ſeen, is a rule ſo falſe, that we dare not call our ſelves rational Creatures, and avouch it; yet as irrational as the Maxime is, 'tis become modiſh with ſome men, and thoſe no very mean Wits neither, to make uſe of it; and though they will hardly own it in its full Latitude, yet when it comes to Particulars, let the Reaſons to the contrary be never ſo pregnant or convincing, they'le hugg it as their ſacred Anchor, and laugh at all thoſe credulous Wretches that, without ſeeing, are ſo eaſily chous'd into an imprudent Confidence. And this pitiful Stratagem we find practiſed in no affair ſo much as that of Spirits and Witches, and Apparitions, which muſt

all

all be Fancies, and Hypocondriack Dreams, and the effects of distempered Brains, because their own are so dull as not to be able to pierce into those Mysteries. I do not deny but the Imagination may be, and is sometime, deluded; and melancholy People may fancy they hear Voices, and see very strange things, which have no other foundation but their own weakness, and like Bubbles break into Air, and nothing, by their own vanity.

Yet as no man doth therefore take unpolisht Diamonds to be Pebbles, because they do look like them, so neither must all passages of this nature we hear or read of, be traduced as self-conceit, or derided as Old Wives Fables, because some smell strong of Imposture and Sophistication. We believe men of Reason and Experience, and free from Fumes, when a person of ordinary Intellectuals finds no great credit with us; and if we think our selves wise for doing so, why should any man so much forget himself, as to be an Infidel in point of such Phænomena's, when even the most judicious men have had experience of such passages? It seems to me no less than madness to contradict what both wise and unwise men do unanimously agree in; and how Jews, Heathens, Mahometans, and Christians, both learned and unlearned, should come to conspire into this Cheat, as yet seems to me unaccountable. If some few melancholy Monks, or Old Women had seen such Ghosts and Apparitions, we might then suspect that what they pretend to have seen might be nothing, but the effect

of

f a diſordered Imagination: but when the whole Vorld, as it were, and men of all Religions, men f all Ages too, have been forced, by ſtrong evi-dences, to acknowledge the truth of ſuch occur-ences, I know not what ſtrength there can be in he Argument drawn from the conſent of Na-ions in things of a ſublimer nature, if here it e of no efficacy. Men that have attempted to vade the places of Scripture which ſpeak of Ghoſts and Witches, we ſee how they are forced to turn and wind the Texts, and make, in a man-ner, Noſes of Wax of them, and rather ſqueeze than gather the ſence, as if the holy Writers had ſpoke like Sophiſters, and not like men who made it their buſineſs to condeſcend to the capacity of the Common people. Let a man put no force at all on thoſe paſſages of holy Writ, and then ſee what ſence they are like to yield. It's ſtrange to ſee how ſome men have endeavoured to elude the ſtory of the Witch of Endor; *and as far as I can judge, they play more Hocus-Pocus tricks in the explication of that paſſage, than the Witch herſelf did in raiſing the deceaſed* Samuel. *To thoſe Straits is Falſhood driven, while Truth loves Plains, and undiſguiſed Expreſſions; and Errour will ſeek out Holes and Labyrinths to hide itſelf, while Truth plays above-board, and ſcorns the ſubterfuges of the Sceptick Interpreter. Men and Brethren, Why ſhould it ſeem a thing incredible with you that God ſhould permit Spi-rits to appear, and the Devil to exert his Power*

among

among men on Earth? Hath God ever engaged his word to the contrary; or is it againſt the nature of Spirits to aſſume airy Vehicles and Bodies of condenſed Air, or to animate groſſer ſubſtances to ſhew themſelves to mortals upon certain occaſions?

I am ſo much a Prophet as to foreſee what will be the fate of the enſuing ſtory, nor can I ſuppoſe that upon the reading of it, mens verdicts will be much changed from what they were, if they have ſet up this reſolution, to believe nothing that looks like the ſhadow of an Apparition, though the things mentioned here cannot be unknown to any that have been converſant with forrain affairs of late years. And though there cannot be a greater evidence than the teſtimony of a whole Kingdom, yet your nicer men will think it a diſparagement to them to believe it; nor will it ever extort Aſſent from any that build the reputation of their wit upon contradicting what hath been received by the vulgar.

The paſſages here related wrought ſo great a Conſternation, not onely on the Natives, but Strangers too, that the Heer Chriſtian Rumpf, *then Reſident for the* States General *at* Stockholm, *thought himſelf obliged to ſend away his little Son for* Holland, *leſt he ſhould be endangered by theſe villanous practices, which ſeem'd to threaten all the Inhabitants of the Kingdom. And a friend of mine in Town, being then in* Holſtein, *remembers very well that the Duke of* Holſtein

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ſent an Expreſs to the King of Sweden *to know the truth of this famous Witchcraft: To whom the* King *modeſtly replied, That his* Judges *and* Commiſſioners *had cauſed divers Men, Women, and Children to be Burnt and Executed upon ſuch pregnant Evidences as were brought before them; but whether the Actions they confeſſed, and which were proved againſt them, were real, or onely effects of ſtrong Imagination, he was not as yet able to determine.*

Add to all this, that the Circumſtances mentioned in the enſuing Narrative, are at this day to be ſeen in the Royal Chancery at Stockholm; *and a perſon of my acquaintance offered me to procure a Copy of them under the hands of publick Regiſters, if I deſired it: Not to mention that in the year 72. Baron* Sparr, *who was ſent Embaſſadour from the Crown of* Sweden *to the Court of* England, *did upon his word aver the matter of Fact recorded here to be undoubtedly true, to ſeveral perſons of Note and Eminency, with other particulars, ſtranger than thoſe ſet down in theſe Papers. And to this purpoſe divers Letters were ſent from* Sweden *and* Hamburgh *to ſeveral perſons here in* London; *inſomuch, that ſhould a man born in, or acquainted with thoſe parts, hear any perſon diſpute the truth of it, he would wonder where people have lived, or what ſullen humour doth poſſeſs them, to disbelieve that which ſo many thouſands in that Kingdom have felt the ſad effect of.*

That a Spirit can lift up Men and Women, and groſſer Bodies, into the Air, I queſtion no more, than I doubt that the Wind can overthrow Houſes, or drive Stones upward from their Centre. And though I cannot comprehend the Philoſophie of his committing Venereal acts, and having Children, and thoſe Children bringing forth Toads and Serpents; yet I can very rationally conceive that he can animate dead Bodies, and by the help of them commit thoſe villanies which modeſty bids us to conceal; and he that was permitted, as we ſee in the Goſpel, to poſſeſs and actuate living men, and do with them almoſt what he pleaſed, why may not he commit wickedneſs by ſuch Inſtruments, and caſt Miſts before the Witches eyes, that they may not know who they are? And he that could in Ægypt *produce Frogs, either real or counterfeit ones, Why may not he be ſuppoſed to be able to produce ſuch Toads and Serpents out of any miſhapen Creatures, and of his own making? Spirits that know the nature of things better than man, and underſtand better how things are joyned and compounded, and what the Ingredients of terreſtrial Productions are, and ſee things in their firſt principles, and have power over the Air, and other Elements, and have a thouſand ways of ſhaping things and repreſenting them to the ſenſual minds of men, what may not they be ſuppoſed to be able to do, if they have but God's permiſſion to exert their power? and that God doth ſometimes permit ſuch things,*

we

we have reaſon to believe, that ſee men ſink into moſt ſottiſh wickedneſs, which very often produces that fatal Sentence we read of in the Evangeliſt; He that is filthy, let him be filthy ſtill. *And certainly there is ſuch a Judgement, that men are given up to believe a Lye, and that God ſends them ſtrong Deluſions as puniſhments for their wilful obſtinacy and reſiſting of the Truth. Spirits by being Devils do not loſe their nature; and let any man in ſober ſadneſs conſider what Spirits are ſaid to be able to do in Scripture, and what they have done, and compare them with what is ſaid in the following Relation, and he will not think thoſe things the Witches confeſſed altogether impoſſible.*

I could add a known paſſage that happen'd in the year 1659. *at* Groſſen *in* Sileſia, *of an Apothecarie's Servant, one* Chriſtopher Manigk, *who after his death returned to his Maſter's Shop, and ſeemed to be mighty buſie there, walked about in the open Streets, but ſpoke to no creature but to a Maid-ſervant, and then vaniſhed; a thing which abundance of people, now living, will take their Oath upon, that they ſaw him after his deceaſe, at leaſt his ſhape, and which occaſioned publick Diſputations in the Univerſity of* Wittemberg: *but it's needleſs. If the Stories related in the foregoing Book are not ſufficient to Convince men, I am ſure an Example from beyond ſea will gain no Credit. It's enough that I have ſhewn Reaſons which*

may induce my Reader to believe, that he is not imposed upon by the following Narrative, and that it is not in the nature of those Pamphlets they cry about the Streets, containing very dreadful News from the Country of Armies fighting in the Air.

Farewel.

A Re-

A Relation of the ſtrange Witchraft diſcovered in the Village Mohra *in* Swedeland, *taken out of the publick Regiſter of the Lords Commiſſioners appointed by His Majeſty the King of* Sweden *to examine the whole buſineſs, in the years of our Lord* 1669. *and* 1670.

THE news of this Witchraft coming to the Kings ear, his Maieſty was pleaſed to appoint Commiſſioners, ſome of the Clergy, and ſome of the Laity, to make a Journey to the Town aforeſaid, and to examine the whole buſineſs; and accordingly the Examination was ordered to be on the 13th of *Auguſt*; and the Commiſſioners met on the 12th inſtant, in the ſaid Village, at the Parſons Houſe, to whom both the Miniſter and ſeveral people of faſhion complained with tears in their eyes, of the miſerable condition they were in, and therefore begg'd of them to think of ſome way whereby they might be delivered from their Calamity. They gave the Commiſſioners very ſtrange Inſtances of the Devils Tyranny among them; how by the help of Witches, he had drawn ſome Hundreds of Children to him, and made them ſubject to his power; how he hath been ſeen to go in a Viſible ſhape through the Country, and ap

peared daily to the people; how he had wrought upon the poorer ſort, by preſenting them with Meat and Drink, and this way allured them to himſelf, with other circumſtances to be mentioned hereafter. The Inhabitants of the Village added, with very great lamentations, that though their Children had told all, and ſought God very earneſtly by Prayer, they were carried away by him; and therefore begg'd of the Lords Commiſſioners to root out theſe Witches, that they might regain their former reſt and quietneſs; and the rather, becauſe the Children which uſed to be carried away there in the County or Diſtrict of *Elfdale*, ſince ſome Witches had been burnt there, remained unmoleſted.

That day being the laſt Humiliation-day Inſtituted by Authority for the removing of this judgment, the Commiſſioners went to Church, where there appeared a conſiderable Aſſembly both of young and old: the Children could read moſt of them, and ſing Pſalms, and ſo could the Women, though not with any great zeal or fervor. There were preached two Sermons that day, in which the miſerable caſe of thoſe people that ſuffered themſelves to be deluded by the Devil, was laid open; and theſe Sermons were at laſt concluded with very fervent prayer.

The Publick Worſhip being over, all the people of the Town were called together to the Parſons

Parſons Houſe, near three thouſand of them. Silence being commanded, the Kings Commiſſion was read publickly in the hearing of them all, and they were charged under very great penalties to conceal nothing of the truth, and to ſay nothing but the truth; thoſe eſpecially who were guilty, that the Children might be delivered from the Clutches of the Devil. They all promiſed obedience; the guilty feignedly, but the guiltleſs weeping and crying bitterly.

On the 14th of *Auguſt* the Commiſſioners met again, conſulting how they might withſtand this dangerous flood; after long deliberation, an Order alſo coming from his Majeſty, they did reſolve to execute ſuch, as the matter of fact could be proved upon, Examination being made; for there were diſcovered no leſs than Threeſcore and ten in the Village aforeſaid, Three and twenty of which freely confeſſing their Crimes, were condemned to dye; the reſt, one pretending that ſhe was with Child, and the other denying and pleading not guilty, were ſent to *Fahluna*, where moſt of them were afterwards Executed.

Fifteen Children which likewiſe confeſſed that they were engaged in this Witchery, died as the reſt; ſix and thirty of them between nine and ſixteen years of age, who had been leſs guilty, were forced to run the gantlet; twenty more, who had no great inclination, yet had been ſeduced to thoſe Helliſh Enterprizes, becauſe

they were very young, were condemned to be laſh'd with Rods upon their hands, for three Sundays together at the Church-door; and the aforeſaid ſix and thirty were alſo deem'd to be laſhed this way once a week for a whole year together. The number of the Seduced Children was about three hundred.

On the twenty fifth of *Auguſt*, Execution was done upon the notoriouſly guilty, the day being bright and glorious, and the Sun ſhining, and ſome thouſands of people being preſent at the ſpectacle. The Order and Method obſerved in the Examination was thus:

Firſt, the Commiſſioners and the Neighbouring Juſtices went to prayer; this done, the Witches, who had moſt of them Children with them, which they either had Seduced, or attempted to Seduce, from four years of age to ſixteen, were ſet before them. Some of the Children complained lamentably of the miſery and miſchief they were forced ſometime to ſuffer of the Witches.

The Children being asked whether they were ſure that they were at any time carried away by the Devil; they all declared they were, begging of the Commiſſioners that they might be freed from that intolerable yoak.

Hereupon the Witches themſelves were aſked, whether the Confeſſions of theſe Children were true, and admoniſhed to confeſs the truth,

that

that they might turn away from the Devil unto the living God. At firſt, moſt of them did very ſtifly, and without ſhedding the leaſt tear, deny it, though much againſt their will and inclination.

After this, the Children were Examined every one by themſelves, to ſee whether their Confeſſions did agree or no; and the Commiſſioners found that all of them, except ſome very little ones, who could not tell all the Circumſtances, did punctually agree in the confeſſion of particulars.

In the mean while the Commiſſioners that were of the Clergy examined the Witches, but could not bring them to any Confeſſion, all continuing ſtedfaſt in their denyals, till at laſt ſome of them burſt out into tears, and their Confeſſion agreed with what the Children had ſaid. And theſe expreſſed their abhorrency of the fact, and begg'd pardon; adding, that the Devil, whom they call'd *Loeyta*, had ſtopt the Mouths of ſome of them, and ſtopt the Ears of others; and being now gone from them, they could no longer conceal it, for they now perceived his Treachery.

The Confeſſion which the Witches made in *Elfdale*, to the Judges there, agreed with the Confeſſion they made at *Mohra*: and the chief things they confeſſed, conſiſted in theſe three points.

1. Whi-

1. Whither they uſed to go.
2. What kind of place it was they went to, called by them *Blockula*, where the Witches and the Devil uſed to meet.
3. What evil or miſchief they had either done or deſigned there.

1. *Of their Journey to* Blockula. *The Contents of their Confeſſion.*

WE of the Province *Elfdale*, do confeſs that we uſed to go to a gravel-pit which lay hard by a croſs-way, and there we put on a garment over our heads, and then danced round, and after this ran to the croſs-way, and called the Devil thrice, firſt with a ſtill voice, the ſecond time ſomewhat louder, and the third time very loud, with theſe words, *Anteceſſor come and carry us to* Blockula. Whereupon, immediately he uſed to appear, but in different Habits; but for the moſt part we ſaw him in a gray Coat, and red and blue Stockings: he had a red Beard, a high-crown'd Hat, with Linnen of divers colours wrapt about it, and long Garters upon his Stockings.

Then he asked us whether we would ſerve him with Soul and Body. If we were content to do ſo, he ſet us on a Beaſt which he had there ready, and carried us over Churches and high walls; and after all, we came to a green Meadow where *Blockula* lies. We muſt procure

cure ſome ſhavings of Altars, and Church-Clocks; and then he gives us a horn with a Salve in it, wherewith we do anoint our ſelves; and then he gives us a Saddle, with a Hammer and a wooden nail, thereby to fix the Saddle; whereupon we call upon the Devil, and away we go.

Thoſe that were of the Town of *Mohra*, made in a manner the ſame Declaration: being asked whether they were ſure of a real perſonal Tranſportation, and whether they were awake then when it was done; they all anſwered in the Affirmative, and that the Devil ſometimes laid ſomething down in the place that was very like them. But one of them confeſſed, that he did onely take away her ſtrength, and her body lay ſtill upon the ground; yet ſometimes he took even her body with him.

Being asked how they could go with their Bodies through Chimneys and broken panes of Glaſs, they ſaid, that the Devil did firſt remove all that might hinder them in their flight, and ſo they had room enough to go.

Others were asked how they were able to carry ſo many Children with them; and they anſwered, that when the Children were aſleep they came into the Chamber, laid hold of the Children, which ſtraightway did awake, and asked them whether they would go to a Feaſt with them; to which ſome anſwer'd, Yes, others No;

No; yet they were all forced to go. They only gave the Children a Shirt, a Coat and Doublet, which was either red or blue, and ſo they did ſet them upon a beaſt of the Devils providing, and then they rid away.

The Children confeſſed the ſame thing; and ſome added, that becauſe they had very fine cloaths put upon them, they were very willing to go.

Some of the Children concealed it from their Parents, but others diſcover'd it to them preſently.

The Witches declared moreover, that till of late they never had that power to carry away Children, but onely this year and the laſt, and the Devil did at this time force them to it, that heretofore it was ſufficient to carry but one of their Children, or a ſtrangers Child with them, which yet hapned ſeldom, but now he did plague them and whip them if they did not procure him Children, inſomuch that they had no peace nor quiet for him; and whereas formerly one journey a week would ſerve turn, from their own Town to the place aforeſaid, now they were forced to run to other Towns and places for Children, and that ſome of them did bring with them ſome fifteen, ſome ſixteen Children every night.

For their journey they ſaid they made uſe of all ſorts of Inſtruments, of Beaſts, of Men, of Spits and Poſts, according as they had opportu-

portunity: if they do ride upon Goats, and have many Children with them, that all may have room, they ſtick a ſpit into the backſide of the Goat, and then are anointed with the aforeſaid ointment. What the manner of their Journey is, God alone knows. Thus much was made out, That if the Children did at any time name the Names of thoſe that had carried them away, they were again carried by force either to *Blockula*, or to the Croſs way, and there miſerably beaten, inſomuch that ſome of them died of it: and this ſome of the Witches confeſſed; and added, That now they were exceedingly troubled and tormented in their minds for it.

The Children thus uſed lookt mighty bleak, wan, and beaten. The marks of the Laſhes the Judges could not perceive in them, except in one Boy, who had ſome wounds and holes in his Back that were given him with Thorns; but the Witches ſaid they would quickly vaniſh.

After this uſage the Children are exceeding weak; and if any be carried over-night, they cannot recover themſelves the next day; and this happens to them by fits: And if a fit comes upon them, they lean on their Mothers Arms, who ſit with them up ſometimes all night; and when they obſerve the Paleneſs coming, they ſhake the Children, but to no purpoſe.

They obſerve further, that their Childrens Breaſts grow cold at ſuch times; and they take

take ſometimes a burning Candle and ſtick it in their Hair, which yet is not burnt by it. They ſwoun upon this paleneſs, which Swoun laſteth ſometimes half an hour, ſometimes an hour, ſometimes two hours; and when the Children come to themſelves again, they mourn, and lament, and groan moſt miſerably, and beg exceedingly to be eaſed: This two old men declared upon Oath before the Judges, and called all the Inhabitants of the Town to witneſs, as perſons that had moſt of them experience of this ſtrange Symptome of their Children.

A little girl of *Elfdale* confeſſed, That naming the name of *Jeſus* as ſhe was carried away, ſhe fell ſuddenly upon the Ground, and got a great hole in her Side, which the Devil preſently healed up again, and away he carried her; and to this day the girl confeſſed ſhe had exceeding great pain in her ſide.

Another Boy confeſſed too, That one day he was carried away by his Miſtriſs, and to perform the Journey he took his own Father's Horſe out of the Meadow where it was, and upon his return ſhe let the Horſe go in her own ground.

The next morning the Boys Father ſought for his Horſe, and not finding it, gave it over for loſt; but the Boy told him the whole ſtory, and ſo his Father fetcht the Horſe back again; and this one of the Witches confeſſed.

2. *Of*

2. *Of the place where they uſed to aſſemble, called* Blockula, *and what they did there.*

THey unanimouſly confeſſed that *Blockula* is ſcituated in a delicate large Meadow whereof you can ſee no end. The place or houſe they met at, had before it a Gate painted with divers colours; through this Gate they went into a little Meadow diſtinct from the other, where the Beaſts went that they uſed to ride on: But the Men whom they made uſe of in their Journey, ſtood in the Houſe by the Gate in a ſlumbering poſture, ſleeping againſt the wall.

In a huge large Room of this Houſe, they ſaid, there ſtood a very long Table, at which the Witches did ſit down: And that hard by this Room was another Chamber where there were very lovely and delicate Beds.

The firſt thing they ſaid they muſt do at *Blockula* was, That they muſt deny all, and devote themſelves Body and Soul to the Devil, and promiſe to ſerve him faithfully, and confirm all this with an Oath. Hereupon they cut their Fingers, and with their bloud writ their Name in his Book. They added, that he cauſed them to be Baptized too by ſuch Prieſts as he had there, and made them confirm their Baptiſm with dreadful Oaths and Imprecations.

Hereupon

Hereupon the Devil gave them a Purſe, wherein there were ſhavings of Clocks with a Stone tied to it, which they threw into the Water, and then were forced to ſpeak theſe words; *As theſe Shavings of the Clock do never return to the Clock from which they are taken, ſo may my Soul never return to Heaven.* To which they add Blaſphemy and other Oaths and Curſes.

The mark of their cut Fingers is not found in all of them: But a Girl who had been ſlaſhed over her Fingers, declared, That becauſe ſhe would not ſtretch out her Fingers, the Devil in anger had ſo cruelly wounded it.

After this they ſate down to Table; and thoſe that the Devil eſteemed moſt, were placed neareſt to him; but the Children muſt ſtand at the door, where he himſelf gives them meat and drink.

The diet they did uſe to have there, was, they ſaid, Broth with Colworts and Bacon in it, Oatmeal, Bread ſpread with Butter, Milk and Cheeſe. And they added, that ſometimes it taſted very well, and ſometimes very ill. After meals they went to Dancing, and in the mean while Swear and Curſe moſt dreadfully, and afterward they went to fighting one with another.

Thoſe of *Elfdale* confeſſed, That the Devil uſed to play upon an Harp before them, and afterwards to go with them that he liked beſt into

into a Chamber, where he committed venereous Acts with them; and this indeed all confeſſed, That he had carnal knowledge of them, and that the Devil had Sons and Daughters which he did marry together, and they did couple, and brought forth Toads and Serpents.

One day the Devil ſeemed to be dead, whereupon there was great lamentation at *Blockula*; but he ſoon awaked again. If he hath a mind to be merry with them, he lets them all ride upon Spits before him; takes afterwards the Spits and beats them black and blue, and then laughs at them. And he bids them believe that the day of Judgement will come ſpeedily, and therefore ſets them on work to build a great Houſe of Stone, promiſing, that in that Houſe he will preſerve them from God's Fury, and cauſe them to enjoy the greateſt delights and pleaſures: but while they work exceeding hard at it, there falls a great part of the Wall down again, whereby ſome of the Witches are commonly hurt, which makes him laugh, but preſently he cures them again.

They ſaid they had ſeen ſometimes a very great Devil like a Dragon with fire round about him, and bound with an Iron Chain; and the Devil that converſes with them tells them, that if they confeſs any thing, he will let that Great Devil looſe upon them where-

by all *Swedeland* ſhall come into great danger.

They added, That the Devil had a Church there, ſuch another as is in the Town of *Mohra*. When the Commiſſioners were coming, He told the Witches, they ſhould not fear them; for he would certainly kill them all. And they confeſſed, that ſome of them had attempted to murther the Commiſſioners, but had not been able to effect it.

Some of the Children talked much of a white Angel which uſed to forbid them doing what the Devil had bid them do, and told them that thoſe doings ſhould not laſt long: what had been done, had been permitted becauſe of the wickedneſs of the People, and the carrying away of the Children ſhould be made manifeſt. And they added, that this white Angel would place himſelf ſometimes at the Door betwixt the Witches and the Children; and when they came to *Blockula* he pulled the Children back, but the Witches they went in.

3. *Of the Miſchief or Evil which the Witches promiſed to do to Men and Beaſts.*

THey confeſſed that they were to promiſe the Devil that they would do all that's Ill; and that the Devil taught them to Milk, which was in this wiſe: They uſed to ſtick a Knife in the Wall, and hang a kind of a Label on it, which they drew and ſtroaked; and as long as this laſted, the perſons that they have power over were miſerably plagued, and the Beaſts were milked that way, till ſometimes they died of it.

A Woman confeſſed, that the Devil gave her a wooden Knife, wherewith, going into houſes, ſhe had power to kill any thing ſhe touched with it; yet there were few that would confeſs that they had hurt any man or woman.

Being asked whether they had murthered any Children, they confeſſed, that they had indeed tormented them, but did not know whether any of them had died of thoſe plagues. And added, That the Devil had ſhewed them ſeveral places where he had power to do miſchief.

The Miniſter of *Elfdale* declared, That one night theſe Witches were, to his thinking, upon the crown of his Head, and that from thence he had had a long continued pain of the Head.

One of the Witches confeſſed too, that the Devil had ſent her to torment that Miniſter: and that ſhe was ordered to uſe a Nail and ſtrike it into his head, but it would not enter very deep; and hence came that Head-ach.

The aforeſaid Miniſter ſaid alſo, That one night he felt a pain as if it were torn with an Inſtrument that they cleanſe Flax with, or a Flax-comb; and when he waked he heard ſome-body ſcratching and ſcraping at the Window, but could ſee no-body. And one of the Witches confeſſed, that ſhe was the perſon that did it, being ſent by the Devil.

The Miniſter of *Mohra* declared alſo, that one night one of theſe Witches came into his houſe, and did ſo violently take him by the Throat, that he thought he ſhould have been choaked; and waking, he ſaw the perſon that did it, but could not know her; and that for ſome Weeks he was not able to ſpeak, or perform Divine Service.

An Old woman of *Elfdale* confeſſed, that the Devil had holpen her to make a Nail, which ſhe ſtruck into a boys Knee, of which ſtroke the Boy remained lame a long time. And ſhe added, that before ſhe burnt or was Executed by the hand of Juſtice, the boy would recover.

They confeſſed alſo, that the Devil gives them a Beaſt about the bigneſs and ſhape of a young Cat, which they call a *Carrier*; and that

that he gives them a Bird too as big as a Raven, but white. And theſe two creatures they can ſend any where; and where-ever they come, they take away all ſorts of Victuals they can get, Butter, Cheeſe, Milk, Bacon, and all ſorts of Seeds whatever they find, and carry it to the Witch. What the Bird brings they may keep for themſelves; but what the *Carrier* brings they muſt reſerve for the Devil, and that's brought to *Blockula*, where he doth give them of it ſo much as he thinks fit.

They add likewiſe, that theſe *Carriers* fill themſelves ſo full, ſometimes, that they are forced to ſpew by the way, which ſpewing is found in ſeveral Gardens where Colworts grow, and not far from the houſes of thoſe Witches. It is of a yellow colour like Gold, and is called *Butter of Witches.*

The Lords Commiſſioners were indeed very earneſt, and took great pains to perſwade them to ſhew ſome of their Tricks, but to no purpoſe; for they did all unanimouſly confeſs, that ſince they had confeſſed all, they found that all their Witchcraft was gone, and that the Devil at this time appeared to them very terrible, with Claws on his Hands and Feet, and with Horns on his Head, and a long Tail behind, and ſhewed to them a Pit burning, with a Hand put out; but the Devil did thruſt the perſon down again with an Iron-fork; and ſuggeſted to the Witches, ~~that if~~ that if they con-

continued in their Confeſſion, he will deal with them in the ſame manner.

The aboveſaid Relation is taken out of the Publick Regiſter, where all this is related with more Circumſtances. And at this time through all the Country there are Prayers weekly in all Churches, to the end that Almighty God would pull down the Devils Power, and deliver thoſe poor Creatures which have hitherto groaned under it.

FINIS.